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book worthy of wide reading by those interested in rural economics or sociology. It is suggestive, and most emphatic in its kernel idea of the need of organization.

"Twenty years ago the pioneers of our rural life movement found it necessary to concentrate their efforts upon the reorganization of the farmer's business . . . Our message to Irish farmers was that they must imitate the methods of their Continental competitors, who were defeating them in their own markets simply by superior organization. After five years of individual propagandism, the Irish Agricultural Organization Society was formed in 1894 to meet the demand for instruction as to the formation and the working of co-operative societies, a demand to which it was beyond the means of the few pioneers to respond.

"Speaking from administrative experience at home, and from a good deal of interested observation in America, I am firmly convinced that the new rural education is badly handicapped by the lack of organized bodies of farmers to act as channels for the new knowledge now made available. . . The truth is, American farmers have had the will to organize, but they have missed the way.

"The political influence of the farming community has for this reason never been commensurate either with the numerical strength of its members or the magnitude of their share in the nation's work. . . And not only political impotence, but political inertia, result from the lack of organization."

But he thinks organization is far more important than mere political leadership and crop making. "The thousands of young men who are now being trained for advanced farming too often have to restrict the practical application of their theoretic knowledge to the home circle, which is not always responsive, for a man is not usually a prophet in his own family. It is here that the educational value of co-operative societies comes in; they act as agencies through which scientific teaching may become actual practice, not in the uncertain future, but in the living present. A co-operative association has a quality which should commend it to the social reformer—the power of evoking character; it brings to the front a new type of local leader, not the best talker, but the man whose knowledge enables him to make some solid contribution to the welfare of the community."

J. RUSSELL SMITH.

University of Pennsylvania.

Richard, E. *History of German Civilization.* Pp. x, 545. Price, \$2.00. New York: Macmillan Company, 1911.

The field of German political history is rather barren in English. When we have mentioned Atkinson, Henderson, Bryce, Tuttle, Longman and Gardiner (omitting the translations) the list is almost complete (John Savage's *Complete History of Germany* has been out of date for two centuries and Sime hardly deserves a mention).

Histories on German Civilization are even less in number. We have indeed Franke's *Glimpses of Modern German Civilization* and the same

author's splendid book, *Social Forces in German Literature*, but the latter work is an attempt to "give a coherent account of the great intellectual movements of German life as expressed in literature" and to "trace the history of the German people in the works of its thinkers and poets," and a history of German Civilization proper has been wanting up to this time. The appearance of a book in English on this subject is, therefore, an event of some import and will be a matter of considerable interest to thousands in England and America, "to whom [speaking with Gardiner], from youth or from circumstances of education, German literature is a sealed book."

Dr. Richard attempts to give a general survey of German civilization from the earliest times down to our present day—in fact, he begins with the original "Scandinavian home of the Germans." That so vast a subject can not be treated in anything but a sketchy manner in some 500 pages is evident, and the specialist will not expect to find anything new in such a work unless it came from the hand of a Buckle or a Taine. Dr. Richards' treatise is naturally based on German accounts. It is not a brilliant paraphrase of these sources, but it is written in a clear, readable style (with little grace or elegance, however) and the laymen will find it well worth the reading.

The author has not always properly digested his sources nor is he always accurate, especially in his generalizations. He says, for instance: "Even if the runes are, as some bold writers claim, of Germanic origin and rather the source than the outcome of Mediterranean alphabets, there is no evidence that they were ever used for other than ceremonial and oracular purposes, or as dedicatory inscriptions on some weapon, ornament, or monument" (p. 30). The bold writers referred to belong to a forgotten age and the statement about the use of the runes is based on insufficient evidence (even though some German authorities may be found supporting this view). Runes were at one time extensively used. In the Egill Skallagrimsson's saga we find that the daughter of Egill is prepared to inscribe a song on wooden tablets; the *Rök-stone* contains part of a heroic poem; an old calendar, the *Skaane-law*, etc., are preserved in *runic* MSS.; Olaus Magnus (1490-1558) states that *runic* MSS. were preserved in Skara and other places.

He compares the wandering singers of the middle ages to "the literary Bohemians of to-day" (!); he ascribes to Heine the honor of introducing "the romantic grandeur of the ocean . . . into literature" (what shall we then do with the English, the Dutch and other poets who wrote about this grandeur long before Heine was born?) He repeats the antiquated theories of Scherer (though not so stated) about Germanic accent (the Germanic tribes were by no means the only ones to show "a tendency to revert [the accent] towards the beginning of the word." This was characteristic of the old Italic and the Keltic and it is the case in Finnish which accents the first syllable of every word); he states that *Ziu* (*Tyr*) "corresponded to Zeus or Jupiter" (p. 69), although he has the correct view on a following page (namely that "Ziu was . . . identified with Mars"); he affirms that Tacitus mentions the fact "that they [the Germans] had no images of their

gods," although Tacitus distinctly says in *his history* that the Germans carried "*signa deorum*" and "*effigies et signa*" into battle (in the *Germania* Tacitus indeed says that a certain tribe, the *Naharvali*, had no images) and from the account of Adam of Bremen we are certain that the Scandinavians had images of their gods; a sentence like this occurs on p. 40: "In the time of the Germans we must suppose that the majority of the Romans were armed with wooden spears, the points of which were hardened by charring"!

The spelling of proper names is not always consistent and might confuse the layman. Thus we find the forms *Köln* and *Cologne*, *Pytheas* of *Marseilles* and of *Massilia*; *Gothland* appears as *Götland*, *Visby* as *Wisby*; *Woden* (A. S. *Wodan*, O. E. *Woden*) is spelled *Woten*; the Icelandic *Holmganga* is written *holmgang* and *holmr* as *holm*, etc.

The above examples are taken at random from the first few chapters and tend to show the general weaknesses of the work—space does not permit the giving of a complete list of corrections.

We should like to see more of the private life of the Germans in the various periods, more about their manner of dress, their feasts, their medicine and doctors, their baths, their servants, the chase, etc. This might have swelled the book somewhat, but certain parts could be abridged (though this is a matter of taste) and the work is not entirely free from repetitions. Unfortunately a bibliography is also wanting. By giving a select list of books, pointing out the chief and best works in the bewildering mass of histories of German civilization in German, the author would have performed a great service to that rather large class of scholars and others who are not specialists in the field, but interested in the subject.

In spite of its shortcomings the book is a worthy effort and should have a large circulation, filling as it does a "long felt want." A second edition will give opportunity for enhancing its value by the removal of minor mistakes.

AMANDUS JOHNSON,

University of Pennsylvania.

SILBURN, P. A. *The Governance of Empire*. Pp. xi, 347. Price, \$3.00. New York: Longmans, Green & Co., 1910.

The author, a member of the Natal legislature, has sincerely tried to assist "the average politician or man of affairs" to an understanding of many matters—such, for example, as "the insidious and dangerous growth of Socialism in the colonies" (p. viii). To this and other ends he ranges from the Achaian League to the Union of South Africa. The framers of the American constitution, he forgivingly agrees, were "but slightly conversant with the classics" (p. 3); indeed "the Achaians, though true democrats, were not believers in the twentieth century Socialistic doctrine of representation going with taxation" (p. 7). But as the "judicious and occasional strengthening" of the Roman Senate kept the democratic party in "the weaker position" so "patents of nobility will always keep Socialistic and Republican parties within safe bounds in the British Empire" (p. 23). The further helpful intentions of the writer, his sympathy with those who cannot go "first hand to many of the authorities it is so necessary to consult" have led